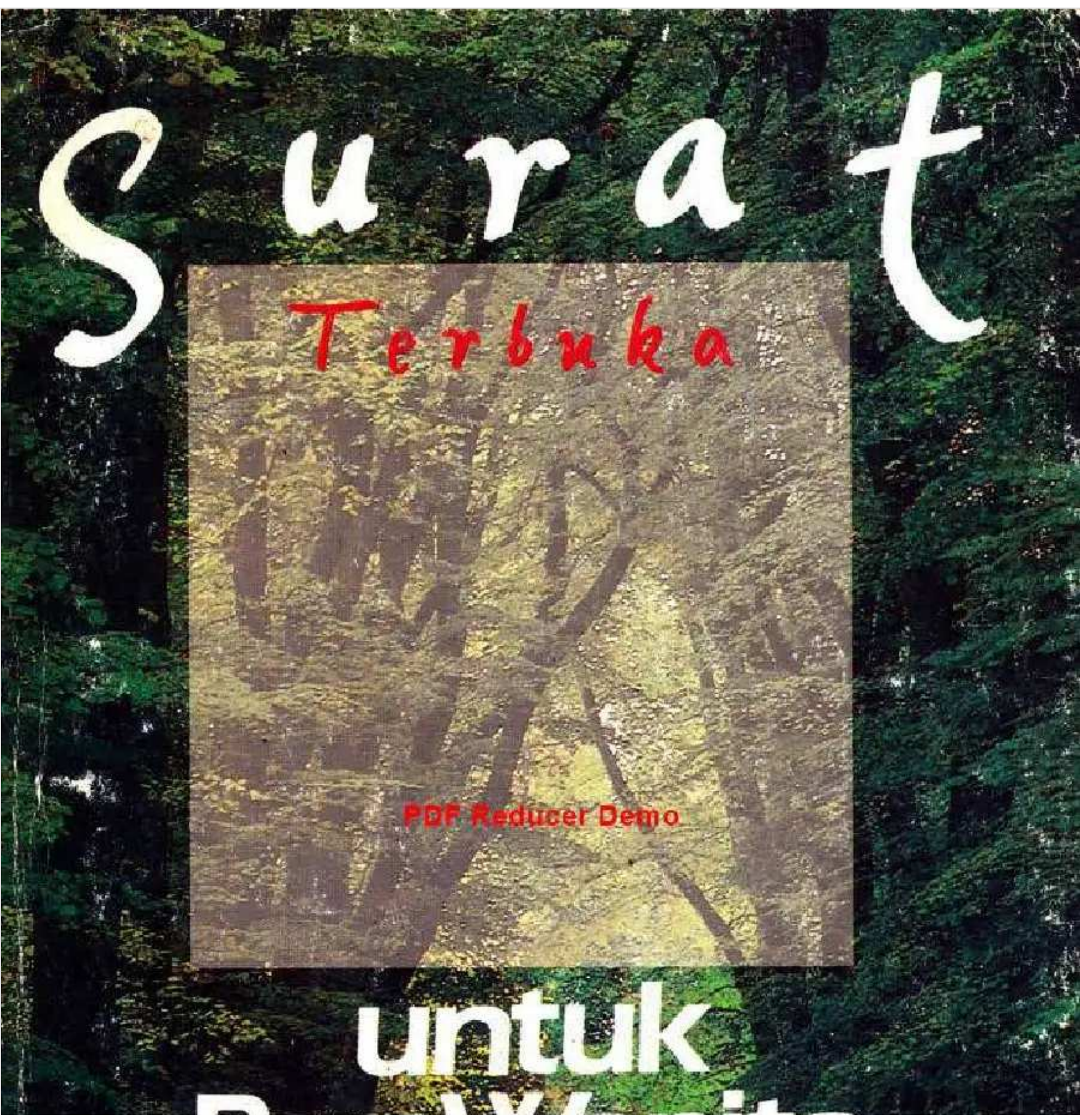

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Surat Terbuka Untuk Para Wanita

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Perpustakaan Nasional : Katalog Dalam Terbitan (KDT)

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رسالة إلى أختي المسلمة

Judul Asli
Risalah ila Ukhti Al-Muslimah
Penulis
Sayid Qutb

الإسلام ونظرته السامية للمرأة

Judul Asli
Al-Islam wa Nadhratuhus Samiyah lil Mar'ati
Penulis
Umar Tilmasani

Penerjemah: **H. Salim Basyarahil**

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بسم الله الرحمن الرحيم

KATA PENGANTAR

Buku ini adalah gabungan dari dua buku karya dua orang tokoh terkenal Ikhwanul Muslimin, Asy-Syahid Sayid Qutb dan almarhum Umar Tilmasani.

Sayid Qutb dalam bukunya yang berjudul, "Risalah ilaa Ukhti Al-Muslimah" (surat kepada saudariku seiman), menguraikan tentang kisah kehidupan dan kematian. Ia mengatakan, kematian itu kecil dan tidak berarti dibandingkan dengan kehidupan.

Ia menganjurkan janganlah seseorang hidup hanya untuk dirinya sendiri, tapi sebaiknya hidup demi ide dan aqidahnya. Dengan model kehidupan yang demikian, usia akan bertambah panjang berlipat ganda dari sekedar usia pribadi.

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Karena ternyata hingga kini hampir setiap hari para ilmuwan menemukan apa yang kemarin dikatakan ghaib. Malah Sayid Qutb menegaskan, bahwa mengakui keagungan Allah, berarti juga menambah nilai keagungan dirinya sendiri.

Menurut pendapatnya, ide dan aqidah itu harus hidup dan menjelma dalam potret manusianya, di manapun ia berada. Dan untuk mewujudkan tujuan yang mulia tersebut, syariat tetap memagari, tidak bisa kita menggunakan teori "tujuan menghalalkan segala cara".

Pada bagian akhir tulisannya, sayid Qutb menegaskan bahwa puncak tertinggi kepuasan rohaniyah akan tercapai apabila seseorang bisa memberikan hiburan, kepuasan, kepercayaan, harapan atau kegembiraan kepada orang lain, dengan motivasi semata-mata karena Allah. Bila kita sudah mencapai kondisi demikian, kita sudah tidak takut mati lagi karena kita sudah memberikan segala-galanya demi ide dan cita-cita tersebut.

Demikian ia mengakhiri suratnya pada ukhtinya.

Sedangkan isi tulisan almarhum Umar Tilmasani, "Al-Islam wa Nadhratuhus Samiyah lil Mar'ati" (Islam dan pandangan luhurnya terhadap kaum wanita), lebih bersifat membuka mata kaum wanita sendiri tentang keluhuran pandangan Islam terhadap mereka, dan bersifat penelanjangan terhadap musuh-musuh Islam yang senan-

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mengikuti pendapat imam ini atau madzhab itu. Ia menguraikan fakta yang pernah hidup di zaman Nabi Muhammad Saw. dan para sahabatnya, di zaman Salafus Shaleh, di masa kejayaan Islam dan di masa kesadaran umat Islam akan ajaran agamanya tak diragukan lagi.

Harapan kami kiranya terjemahan ini bermanfaat adanya, dengan taufiq dan hidayah Allah Ta'ala. Amin.

Penerjemah.

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KISAH KEHIDUPAN DAN KEMATIAN

Nampaknya masalah kematian masih saja menghantui benak anda. Anda membayangkan kematian ada di mana-mana, bersembunyi dibalik setiap yang ada. Dan bagi anda ia seolah-olah suatu kekuatan dahsyat yang mengancam kehidupan dan semua yang hidup. Sehingga jika dibandingkan kematian, anda melihat kehidupan ini sebagai sesuatu yang kecil, namun menggelisahkan dan menakutkan.

Saya pribadi, melihat kematian itu sebagai suatu kekuatan yang kecil dan letih di sisi kekuatan kehidupan yang meluap-luap, bergejolak dan riuh gemuruh. Ia hampir tidak berdaya untuk berbuat sesuatu, kecuali mencomot sisa-sisa yang terjatuh di meja makan tipu daya untuk dimangsanya.

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kan gelombangnya. Semua yang ada di permukaan bumi tumbuh dan berkembang biak.

Sekali-sekali kematian itu menerkam dan merobek-robek mangsanya, kemudian pergi, atau ada kalanya ia bersembunyi mengintai makanan yang jatuh dari meja makan kehidupan untuk dimangsanya! Sementara itu kehidupan berjalan terus, penuh semangat menyala-nyala, seolah-olah tidak melihat kematian itu!.

Memang adakalanya kehidupan itu berteriak kesakitan, yaitu ketika kematian menerkam dan merobek-robek tubuhnya. Akan tetapi alangkah cepat sembuhnya luka-luka itu, dan alangkah cepatnya teriak kesakitan itu berubah menjadi teriak suka-cita. Manusia, hewan, burung, ikan, ulat, serangga, rumput dan pepohonan, semuanya berdesakan memenuhi permukaan bumi ini dengan kehidupan dan makhluk hidup. Sedangkan kematian bersembunyi di sudut sana, menerkam mangsanya dan berlalu . . . atau menantikan sisa makanan yang jatuh dari meja makan kehidupan untuk dimangsanya.!!

Matahari terbit dan terbenam, bumi berputar-putar di porosnya, sementara kehidupan mereka di sana-sini. Segala sesuatu berkembang . . ., berkembang dalam ragam dan macamnya, berkembang dalam kualitas dan kuantitasnya. Kalau sekiranya kematian itu mampu melaku-

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Resep Panjang Umur.

Pada waktu kita hidup untuk diri kita sendiri, nampaklah kehidupan ini seolah-olah singkat dan pendek sekali. Dimulai sejak kita sadar, dan diakhiri dengan kepergian usia kita yang pendek itu.

Namun ketika kita hidup untuk yang selain diri kita sendiri, yakni ketika hidup demi ide, maka terlihatlah kehidupan yang panjang dan terbentang luas sekali. Dimulai sejak awal kemanusiaan, dan berlanjut terus sampai pun kita meninggalkan permukaan bumi ini.

Sudah tentu dalam keadaan seperti itu kita memperoleh laba berlipat ganda dari usia diri kita sendiri. Ya . . ., kita memperolehnya sebagai laba hakiki, bukan mimpi. Dan melukiskan kehidupan dengan pola demikian, akan melipatgandakan perasaan kita, hari-hari kita dan waktu-waktu kita. Memanglah ukuran waktu kehidupan itu bukan dengan bilangan tahun, akan tetapi dengan bilangan perasaan. Para penganut faham "faktualisme" menganggap ungkapan itu sebagai khayal belaka! Padahal kenyataannya ia lebih hakiki dari semua yang mereka anggap hakekat. Karena gambaran kehidupan itu tidak lain kecuali perasaan manusia itu sendiri tentang kehidupan.

Menanggalkan manusia mana saja dari perasaan hi-

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pada diri kita, apabila kita hidup untuk orang lain. Dan besarnya pelipatgandaan tersebut sebanding dengan kadar perasaan kita yang kita berikan kepada yang lain itu. Kita lipat gandakan dulu perasaan kita dengan kehidupan kita, dan kemudian melipatgandakan kehidupan itu sendiri.

Bibit-bibit kebajikan

Bibit kejahatan bergejolak, akan tetapi bibit kebaikan berbuah. Yang pertama dengan cepat menjulang tinggi ke awan, namun akarnya tidak menghujam jauh ke dalam bumi. Karena tingginya itu, seolah-olah ia mampu mengalingi pancaran sinar dan hembusan udara untuk mencapai pohon kebajikan. Akan tetapi pohon kebajikan itu terus saja tumbuh dan berkembang, meskipun lamban. Karena kedalaman akarnya dalam bumi mampu menggantikan kehangatan sinar dan kesejukan udara yang teralingi tadi.

Padahal apabila kita mengabaikan penampilan palsu yang menggiurkan dari pohon kejahatan, lalu meneliti seberapa jauh kekuatan dan ketangguhannya yang hakiki, nampaklah pada kita kelemahannya, kerapuhannya dan kemudahannya dikucar-kacirkan, karena pada dasarnya ia tidak mempunyai kekuatan yang hakiki. Se-

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manusia, kita akan melihat banyak sekali titik-titik kebajikan, meskipun pada pandangan pertama tidak mudah terlihat.

Saya sudah mencoba yang demikian. Saya sudah mencobanya sendiri terhadap banyak orang, tidak terkecuali orang-orang yang pada mulanya terlihat jahat dan miskin perasaan.

Berikan mereka sedikit kasih sayang atas kesalahan dan kealpaannya. Sedikit perhatian bukan yang dibuat-buat atau basa-basi terhadap suka dukanya. Apabila yang anda berikan kepada mereka tadi berasal dari lubuk hati anda, dan anda berikan secara jujur, tulus hati dan ikhlas, niscaya anda akan menemukan sumber kebajikan dari lubuk hati mereka, yaitu manakala mereka memberikan cinta kasih sayang dan kepercayaan pada anda, sebagai imbalan terhadap apa yang pernah anda berikan kepada mereka (yang walaupun kecil tetapi benar-benar tumbuh dari lubuk hati anda).

Sungguh kejahatan itu tidak bersarang jauh dalam hati manusia, seperti yang kadang-kadang terbang dalam benak kita. Ia terdapat dalam kulit yang keras, yang mereka jadikan tameng dalam perjuangan gigih dalam mempertahankan hidup. Kalau mereka sudah merasa aman, kulit keras itu akan terbuka dengan sendirinya,

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Ya, sedikit kelapangan dada saja, sudah menjamin tercapainya semuanya itu, lebih dekat dari apa yang dibayangkan oleh sebagian besar orang. Saya sudah mencoba yang demikian, mencobanya sendiri. Saya berbicara tidak sekedar berbicara, semata-mata kata-kata bersayap atau hasil impian dan khayal . . .!

Tumbuhkan Cinta Supaya Aman.

Apabila benih-benih cinta, kasih sayang dan kebajikan sudah mulai bersemi dalam diri kita, samalah dengan kita membebaskan diri dari berbagai beban dan macam-macan penderitaan! Kita tidak perlu lagi menjilat-jilat atau merendah-rendah, karena pada saat itu kita benar-benar melakukan suatu kejujuran dan keikhlasan, karena kita ingin menggali perbendaharaan kebajikar yang tersimpan dalam jiwa mereka dan menemukan ciri-ciri kebaikan yang tersembunyi dalam lubuk hat mereka. Apabila kita memuji dan mengungkapkan mutu manikam kebajikan yang tersimpan dalam lubuk hati mereka, dan semua itu kita lakukan dengan penuh kejujuran. Dan memanglah tidak seorang manusia pun yang tidak memiliki titik-titik kebaikan atau keutamaan yang layak mendapatkan pujian. Akan tetapi kita tidak akan melihatnya, kecuali apabila bibit-bibit cinta sudah

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membebani diri kita dengan lelahnya kedengkian terhadap mereka, atau dengan beban pengawasan kepada mereka. Sebenarnya kita dengki kepada orang lain, karena benih-benih kebajikan tidak tumbuh dengan baik dan sempurna dalam jiwa kita, dan kita selalu khawatir terhadap mereka, karena unsur kepercayaan dalam kebajikan masih kurang dalam lubuk hati kita!.

Betapa besar ketenangan, kesenangan dan kebahagiaan yang kita berikan kepada diri kita, ketika kita memberikan kasih sayang, cinta dan kepercayaan kita kepada orang lain, ketika bibit-bibit cinta, kasih sayang akan kebajikan tumbuh dengan suburnya dalam jiwa kita.

Antara Pedagang dan Pemikir

Ketika kita memencilkan diri kita dari masyarakat karena kita merasa lebih bersih jiwanya, lebih suci hatinya, lebih luas wawasannya, atau lebih cerdik akalnya dari mereka, pada saat itulah kita tidak melakukan sesuatu yang berarti, karena kita telah memilih untuk diri kita jalan pintas yang paling sedikit resikonya!

Apabila kita sampai pada tingkat kekuatan tertentu, kita sudah mulai merasa tidak ada salahnya minta bantuan orang lain, meskipun orang tersebut lebih rendah

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Kita melakukan semuanya itu ketika kepercayaan kepada diri kita tidak besar, yakni ketika kita benar-benar dalam keadaan lemah dalam berbagai segi. Namun ketika kita dalam keadaan kuat benar, kita tidak akan merasakan hal itu semua. Perhatikanlah anak kecil yang berjalan dengan anda, ia selalu berusaha keras menyingkirkan tangan anda yang hendak melindunginya, karena ia ingin membuktikan kebisaannya berjalan sendiri.

Ketika kita sampai pada kekuatan tertentu, kita akan sambut bantuan orang lain itu dengan semangat terimakasih dan suka cita. Terima kasih atas bantuan yang diberikan, dan suka-cita karena masih ada orang yang seiman dengan yang kita imani. Maka ia pun akhirnya berperan serta bersama kita dengan segala macam resiko yang mungkin. Suka-cita karena sambutan dan pertemuan perasaan itu merupakan suka-cita yang kudus lagi bebas!.

Kasus lain kita berusaha "memonopoli" ide dan aqidah kita. Kita gusar apabila ada orang lain yang menganutnya. Kita juga keras meyakinkan orang bahwa ia milik kita, dan bahwa orang itu merebutnya dari kita. Sesungguhnya tindak-tanduk semua itu kita lakukan, pada waktu keimanan kita terhadap ide dan aqidah itu sedang rapuh, ia tidak keluar dari hati nurani kita, se-

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bekal anutan yang memberikan rasa kepuasan kepada orang lain, sudah cukup meluapkan hati kita dengan suka-cita, kebahagiaan dan ketenangan.!

"Pedagang sajalah yang berusaha keras menjalankan segalanya atas dasar "hubungan dagang" bagi komoditi mereka supaya jangan dieksploitasi oleh orang lain, dan supaya hak dari laba mereka supaya jangan jatuh ke fihak lain. Namun bagi para pemikir dan penyandang aqidah, kebahagiaan mereka justru terletak pada saat orang banyak bisa menikmati fikiran dan aqidahnya, kedua hal ini diimaninya dan kemudian dinyatakan sebagai milik mereka juga, bukan milik orang yang pertama saja!

Mereka tidak mempunyai rasa bahwa merekalah "pemilik" ide dan aqidah itu. Mereka hanya menyatakan sebagai "penghubung" dalam memindahkan dan menterjemahkannya. Mereka merasa bahwa sumber dari mana ia ditimba bukan ciptaan mereka, dan bukan karya tangan mereka. Namun suka-cita kudus mereka, karena mereka terlibat langsung dengan sumber aslinya.

Bedanya jauh, jauh . . . sekali, bagaikan beda memahami hakekat dan menyadari hakekat. Yang pertama ilmu, sedangkan yang kedua ma'rifat (pengenalan).

Dalam yang pertama, kita berurusan dengan kata-kata dan arti semata, atau dengan percobaan dan hasil

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an bersama dengan detakan jiwa kita!

Dalam yang pertama, terdapat rubrik dan judul-judul. Rubrik ilmu, lengkap dengan judul-judul artikel yang aneka rupa. Rubrik agama, dengan judul-judul, pasal-pasal dan bab-babnya. Begitu pula rubrik seni, di bawahnya terdapat judul-judul, metode dan lengkap dengan arah tujuannya. Sedangkan dalam hal yang kedua, terdapat kekuatan tunggal berhubungan dengan kekuatan alam raya ini, di sana terdapat banyak anak sungai yang mengalir, yang bersumber dari satu mata air yang murni.

Keyakinan Orang-orang Kerdil

Kita sangat membutuhkan para spesialis dalam berbagai bidang ilmu pengetahuan kemanusiaan, yang menjadikan laboratorium dan tempat kerja mereka sebagai kuil dan biara. Mereka mengobarkan semangat penelitiannya dalam cabang ilmu yang ditekuninya, bukan dengan rasa pengorbanan saja tetapi juga disertai rasa kelezatan. Ibarat perasaan seorang pengabdi yang mengobarkan semangat pengabdian kepada Rabbnya dengan penuh kepuasan dan kegembiraan.

Namun kita harus senantiasa menyadari bahwa bukan di pundak para spesialis tersebut yang mengarahkan kita kepada kehidupan ini atau yang akan menentukan

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menggiatkan perjalanannya menuju tujuan mulia nan jauh di sana.

Hanya kejelian pandangan pelopor itulah yang mampu menyadari adanya kesatuan paripurna, dari aneka ragam penampilan seperti ilmu, aqidah, seni, dan teknologi. Mereka tidak menggali salah satu dari padanya dan tidak juga mengangkat sebagian di atas sebagian yang lainnya.

Hanya orang-orang kerdil saja, yang berkeyakinan bahwa di antara berbagai kekuatan yang punya aneka ragam penampilan itu terdapat pertentangan-pertentangan. Kemudian mereka memerangi ilmu dengan nama agama, atau memerangi agama dengan nama ilmu.

Mereka mencemooh seni dengan "teknologi", atau memerangi vitalitas hidup yang berkobar-kobar dengan "aqidah" (agama) yang bersifat sufisme. Karena mereka menganggap bahwa semua kekuatan tersebut, satu sama lain saling terpisah, bukan dari satu sumber kekuatan tunggal yaitu kekuatan raksasa yang menguasai alam raya ini. Namun tidak demikian dengan para pelopor besar; mereka menyadari kesatuan itu, karena mereka senantiasa berhubungan dengan sumber yang murni itu, dan dari sana mereka selalu mendapatkan alirannya.

Manusia jenis ini sedikit sekali, sedikit sekali dalam sejarah kemanusiaan ... bahkan jarang sekali! Namun

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bahaya sekali, karena hal ini bisa menggiring kita kepada khurafat dan merubah kehidupan ini menjadi khayalan besar.

Namun memungkirinya secara mutlak, juga tidak kurang bahayanya karena ia menutup semua pintu yang ghaib, dan memungkiri semua yang tidak bisa diinderakan. Padahal ini bukan disebabkan apa-apa, kecuali karena kekuatan yang ghaib tersebut dalam saat-saat tertentu dari kehidupan kita, jauh lebih besar dari kesadaran manusiawi. Dan dengan sendirinya mengecilkan arti kehidupan dari alam ini — jarak, kekuatan, dan juga nilainya, semuanya dibatasi oleh batasan-batasan yang diketahui saja, padahal hingga detik ini apabila hal-hal yang bisa diinderakan tersebut diukur dengan kebesaran alam raya ini — sangat kecil, sangat kecilil sekali.

Sesungguhnya kehidupan manusia di permukaan bumi ini adalah merupakan rangkaian dari kelemahan-kelemahan dalam menyadari kekuatan alami, atau merupakan untaian kekuatan dalam menyadari kekuatan tersebut, setiap kali ia meningkat dewasa dan maju selangkah ke depan dalam perjalanannya yang panjang.

Sesungguhnya kekuatan manusia dari waktu ke waktu, dalam memahami salah satu kekuatan alam yang semula tidak diketahuinya sejak ia berada di atas jang-

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orang yang hanyut terbawa oleh khayal dan khurafat, namun supaya kita senantiasa merasakan keagungan alam ini sesuai dengan hakekatnya, dan supaya kita mengenali kedudukan diri kita dalam alam raya ini. Hal itu tentu akan membuka kesempatan kepada semangat kemanusiaan mengungkapkan banyak kekuatan untuk diketahui, untuk diresapi dengan berbagai jaringan yang mengikat kita dengan alam raya itu dari kedalaman batin kita, hal mana tentu lebih besar dan lebih dalam dari semua yang kita capai dengan akal kita hingga hari ini. Buktinya, kita setiap hari masih saja menemukan hal-hal baru yang semula ghaib bagi kita, dan kita hingga kini masih hidup.

Mengakui Keagungan Allah, Menambah Keagungan Diri

Sementara orang di zaman kita ini ada yang berpendapat, bahwa "mengakui keagungan Allah secara mutlak berarti memicingkan mata terhadap nilai kemanusiaan, dan merendahkan kesanggupannya dalam alam ini", seolah-olah Allah dan manusia itu suatu kekuatan yang sebanding yang sedang bersaing berebut keagungan dan kekuatan dalam alam ini.

Menurut saya, apabila setiap kali perasaan kita dili-

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Mereka mengira bahwa manusia itu mendekatkan diri kepada Allah hanya pada waktu lemah dan tidak berdaya. Sedangkan pada waktu ia kuat, ia tidak membutuhkan Tuhan lagi! Seolah-olah kelemahan itu membuka mata hatinya, sedangkan kekuatan menutupnya.

Selayaknya, setiap kekuatan manusia bertambah, setiap itu pula pengakuan akan keagungan Allah yang maha mutlak juga bertambah, karena setiap kali daya jangkaunya bertambah setiap itu pula ia menyadari dari mana sumber kekuatan itu.

Sungguh orang yang mengimani keagungan Allah yang mutlak itu, tidak akan menemukan dalam dirinya kerendahan dan kelemahan, bahkan kebalikan dari itu, ia menemukan dalam dirinya keagungan dan ketegaran, karena menyandarkan kepada kekuatan yang besar ya-itu yang menguasai alam raya ini. Ia mengetahui bahwa lapangan keagungannya hanyalah di permukaan bumi dan diantara kumpulan manusia. Hal itu tidak akan bertumbukan dengan keagungan Allah yang mutlak dalam alam raya ini. Ia memiliki saldo keagungan dan kemuliaan dalam keimanannya secara mendalam, dan tidak akan ditemukan oleh orang yang meniup dirinya seperti "balon", hingga bengkak yang ditiupnya itu menutupi matanya melihat ufuq alam raya ini.

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mikian itu pada hakekatnya merupakan ketundukan dan peribadatan seperti layaknya kecenderungan hewani, suatu kecenderungan yang oleh umat manusia sepanjang usianya diperangi, untuk membebaskan dirinya dari ikatan yang mencekik, menuju ke alam kebebasan manusia yang sebenarnya. Sesungguhnya prinsip atau ide dasarnya — tanpa suatu aqidah pendorong — hanyalah suatu kata-kata kosong atau paling banter suatu arti mati! Suatu prinsip atau ide yang tumbuh dari dalam fikiran yang dingin atau dari dalam kalbu yang tidak memancarkan cahaya. Dan tiada lain yang memberikan kehidupan ini kecuali kehangatan keimanan yang memancar dari kalbu manusia!

Anda terlebih dahulu iman kepada ide anda itu, dengan tingkat keimanan yang mencapai puncak aqidah yang hangat, dan pada saat itu juga orang lain akan beriman! Kalau tidak demikian, ide tersebut hanya akan berupa kata-kata kosong dari roh dan kehidupan.

Tidak mungkin ide akan hidup tanpa menjelma ke dalam roh manusia, dan menjadi makhluk hidup yang berjalan di permukaan bumi dalam wujud manusia. Begitu pula tidak akan ada orang pribadi— dalam lapangan ini — hidup tanpa membangun kalbunya dengan ide yang diimani dengan penuh kehangatan dan keikhlasan.

Sebenarnya pemisahan ide dan pribadi seperti pemi-

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Tujuan Menghalalkan Cara???

Sulit sekali rasanya saya akan membayangkan bagaimana mungkin kita akan mencapai tujuan mulia dengan menggunakan cara hina. Sungguh tujuan yang mulia itu tidak bisa hidup kecuali dalam kalbu yang mulia. Lalu bagaimana mungkin kalbu yang mulia itu akan sanggup menggunakan cara yang hina? Dan lebih jauh dari itu bagaimana mungkin ia menemukan cara yang hina itu?

Ketika kita akan mengarungi telaga berlumpur ke tepi sana, pastilah kita akan mencapai pantai dengan berlumuran lumpur pula. Lumpur-lumpur jalanan itu akan meninggalkan bekas pada kaki kita, dan pada jejak kaki kita. Begitu pula kalau kita menggunakan cara hina, najis-najis itu akan menempel pada roh kita, akan membekas pada roh itu dan pada tujuan yang telah kita capai juga.

Sebenarnya cara dalam ukuran roh, merupakan bagian dari tujuan. Dalam alam roh tidak ditemukan perbedaan dan pemisahan antara keduanya. Hanya perasaan manusiawi sajalah yang tidak akan sanggup menggunakan cara hina untuk mencapai tujuan yang mulia. Dan dengan sendirinya pula ia akan terhindar dari teori "tujuan menghalalkan cara".

Teori itu merupakan hikmah terbesar bangsa Barat.

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percayaan, harapan atau kegembiraan kepada orang lain.

Suatu kelezatan samawi yang menakjubkan, yang tiada hubungannya dengan bumi ini. Suatu gema unsur samawi yang murni dalam watak kita, ia tidak menuntut balas jasa dari luar, karena balasannya sudah ada dalam karyanya.

Ada suatu masalah lain dalam soal ini yang sering dipergunjingkan oleh sementara orang, padahal sebenarnya ia ada hubungannya dengan soal tersebut, yaitu pengakuan orang pada jasa baiknya.

Saya tidak memungkiri, bahwa pengakuan itu memiliki keindahan tersendiri, belum lagi suka-cita besar yang dirasakan oleh pemberinya, namun ia merupakan persoalan lain. Masalahnya di sini, masalah kepuasan, bahwa kebajikan yang dilakukan itu mendapat respon yang jelas dan dekat dalam jiwa orang lain. Namun kepuasan hati akibat pengakuan tersebut nilainya jelas tidak sama dengan suka-cita dan rasa bahagia yang timbul seketika pada waktu kita dapat memberikan hiburan, kepuasan, kepercayaan, harapan atau kegembiraan kepada orang lain. Suatu kepuasan yang murni dan ikhlas, yang bersumber dari jiwa kita dan kembali kepadanya, tidak memerlukan unsur-unsur luar diri kita. Ia telah menyandang ganjarannya secukupnya, karena ganjarannya itu sudah

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pengertian dalam satu alam roh. Setiap kali saya memberikan, setiap itu pula saya sudah mengambil. Ini bukan berarti ada seseorang yang memberikan sesuatu kepada saya, tetapi maksud saya adalah bahwa saya telah mengambil imbalan terhadap apa yang saya berikan, karena kepuasan dan kegembiraan yang saya dapatkan dengan pemberian itu tidak kurang dari kepuasan dan kegembiraan yang mereka dapatkan.

Saya tidak lagi takut terhadap kematian, meskipun ia datang seketika. Saya sudah berbuat sekuat apa yang saya bisa berbuat. Memang banyak hal-hal lainnya yang ingin saya lakukan, kalau saya diberi usia panjang. Namun saya juga tidak bersedih hati kalau saya tidak dapat melakukannya. Orang-orang lain akan meneruskan perjuangan ini. Ia tidak akan mati, selama ia masih baik untuk hidup, dan saya percaya bahwa pengayom yang senantiasa mengamati kelestarian alam semesta ini tidak akan membiarkan ide yang baik itu mati.

Saya tidak lagi takut terhadap kematian, meskipun ia datang tiba-tiba. Saya sudah berusaha sekuat-kuatnya berlaku baik. Sedangkan terhadap kesalahan dan kealpaan saya, saya menyatakan menyesal sekali.

Saya pasrahkan segalanya kepada Allah Ta'ala, dan saya senantiasa mengharapkan rahmat dan ampunan-

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PANDANGAN ISLAM TERHADAP KAUM WANITA

إِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ
وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ
وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ
وَالصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ
وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً
وَّاَجْرًا عَظِيْمًا

"Sesungguhnya laki-laki dan perempuan yang muslim, laki-laki dan perempuan yang tetap dalam ketaatan, laki-laki dan perempuan yang khusyu', laki-laki dan pe-

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Apakah ampunan dan pahalanya juga mengkhususkan pada laki-laki?

Jelas tidak!!!

Apakah ada orang yang merasa dibedakan??

Itulah pandangan Islam yang luhur terhadap kaum wanita yang disiplin menjalankan ajaran agamanya dan taqwa kepada Allah.

Ketika Allah Ta'ala menempatkan Adam dan Hawa di sorga, apakah Dia membedakan tempat dan karunia-Nya antara Adam dan Hawa?

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

"Dan Kami berfirman: "Hai Adam, diamlah kamu dan istrimu di sorga ini, dan makanlah makanan yang ada dengan puas sesuka hati kamu berdua, dan janganlah kamu berdua mendekati pohon ini, supaya kamu berdua tidak tergolong orang-orang yang zalim". (2:35)

Apakah kelas sorga atau karunia yang diberikan kepada Adam dan Hawa itu dibedakan?

Apakah larangan mendekati pohon hanya diberikan

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Banyak orang yang benci Islam dengan cara memburuk-burukkan pandangan Islam terhadap kaum wanita. Sudah tentu perasaan saya tidak bisa menerima fitnah mereka, dan akal saya mengemukakan bukti kebenaran terhadap perasaan saya tersebut.

Kiranya pendorong utama saya menulis buku dengan judul ini adalah karena ibu saya seorang wanita, dan saya merasa punya kewajiban menghormatinya. Karena istri saya seorang wanita dan saya merasa berkewajiban memupuk rasa mawadah dan rahmah kepadanya. Karena putri saya seorang wanita, dan saya merasa berkewajiban memberikan cinta ikhlas saya. Dan karena saudari saya seorang wanita, dan saya merasa berkewajiban mengasuh dan mengasihinya.

Nah, salah seorang dari mereka, bahkan semuanya — di mata serta hati saya dan anda sebagai manusia yang sehat — memiliki tempat yang luhur bukan?

Memanglah setiap muslim yang benar pastilah ia seorang yang sehat, bahkan sangat sehat. Anda pasti mengakui bahwa wanita itu suatu masalah yang patut dipikirkan, dan pemikiran itu sendiri dalam Islam merupakan suatu bagian dari peribadatan. Perhatikanlah sabda Rasulullah Saw. yang berbunyi:

"Berfikir sesaat lebih baik dari beribadat setahun". (HR.

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"Wahai puteraku! Janganlah kau mau menerima tawaran yang akan menghinakan dirimu, karena kau takut mati. Demi Allah, pukulan dengan pedang dalam kemuliaan lebih terhormat dari pukulan pecut yang menghinakan."

Islam telah memuliakan kedudukan kaum wanita dan mereka sudah menyatakan puas dengan keluhuran kedudukannya yang jelas itu. Pada tiap kurun waktu dimana kaum muslimah berkesempatan berpegang teguh pada ajaran agamanya, pada saat yang sama kaum wanitanya dapat menikmati semua hak-haknya sebagai manusia sehat, yang memiliki wujud dan eksisnya yang dapat dibanggakan.

Islam tidak pernah menyatakan bahwa kaum wanita diciptakan untuk seks dan ranjang. Islam menyatakan memberikan hak sebesar kewajiban yang dibebankan kepadanya. Pendapatnya dihargai dan kelemahannya dilindungi. Sungguhpun begitu masih ada saja — bahkan banyak — orang-orang yang jiwanya sakit dan bengkok, yang berani menyerang Islam dengan tuduhan "menyia-nyiakan hak kaum wanita dan menempatkannya sebagai penghuni harem (wanita pingitan)". Islam mempunyai missi mengarahkan umat manusia dengan penuh kesungguhan, terutama kaum wanitanya, kepada apa

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sehingga tidak ditemukan dari padanya selain kelembutan, bau-bauan yang mewangi, penglihatan yang menarik hati, dan makanan yang memenuhi selera??

Dengarkanlah bagaimana Umar bin Khatab ra. menunjukkan cara memasak masakan yang enak dan lezat kepada kaum wanita, ujarnya "Janganlah kalian tuangkan tepung ke dalam air sampai air itu mendidih benar, kemudian taburkan sedikit demi sedikit, dan diaduk dengan sodet supaya merata, tidak menggelintir dan lezat rasanya". **(Thabaqat Ibnu Sa'ad).**

Musuh-musuh Islam masih saja nyerocos mengatakan bahwa wanita Islam tidak punya kebebasan memilih kawan hidupnya sendiri, dan bahwa mereka dipaksa kawin dengan laki-laki pilihan keluarganya.

Ini bukan ajaran Islam. Islam memberikan kebebasan memilih dan menentukan pilihan: menerima atau menolak.

Sekedar contoh, sudah sampai sejauh mana Islam memberikan hak menentukan pilihan, bahkan menetapkan syarat kepada fihak calon suami sesuai dengan yang diinginkan, disamping hak menerima dan menolak itu dalam praktek?

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Abi Thalib, Az-Zubair dan Thalhah, ternyata pilihan Ummu Abban jatuh pada Thalhah.

Bagaimana pendapat anda? Salah seorang peminang adalah khalifah atau presiden kaum muslimin, ternyata ia ditolaknya dan wanita tersebut lebih senang memilih rakyat jelata. Di sini tidak ada paksaan, tidak ada tindakan kekerasan, dan juga tidak ada rasa marah dan balas dendam. Apakah di luar sana masih ada kebebasan lainnya dalam menentukan kawan hidup?

Laki-laki Sebagai Pemimpin

Allah Ta'ala telah menetapkan kedudukan wanita dalam masyarakat Islam dengan suatu kedudukan yang tidak bisa diragukan dan diubah-ubah.

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

"Dan para wanita itu mempunyai hak yang seimbang dengan kewajibannya menurut cara yang ma'ruf. Dan para suami mempunyai satu tingkatan kelebihan daripada isterinya. Dan Allah Maha Perkasa lagi Maha Bijaksana."
(2:228)

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"Dan janganlah kamu menyusahkan mereka untuk menyempitkan (hati) mereka." **(At-Thalaq: 6)**

Jelaslah bahwa wanita Islam memiliki hak mutlak dalam menyatakan pilihan calon suami yang disetujui dan ditolaknya. Yakni dia juga tidak dilarang melihat dan bersepaham dengan tunangannya dalam batas-batas tertentu, untuk menjamin kehidupan keluarga yang bahagia dan harmonis.

Abu Thalhah Al-Anshari (seorang musyrik) meminang seorang muslimah bernama Ummu Salim binti Malhan. Ummu Salim tidak segan-segan menyatakan pendapatnya, katanya: "Saya terus terang menerima baik pinanganmu. Tapi engkau seorang kafir, sedangkan aku seorang muslimah. Kalau kau masuk Islam, maka Islammu itulah mas kawinku, dan aku tidak mau meminta yang lebih dari itu . . . ." Maka ia pun masuk Islam dan hidup rukun.

Makhluk manusia beraneka rupa, ada yang berakhlak lurus dan ada pula yang berakhlak bengkok atau sakit. Masing-masing mempunyai cara bergaul dan etika pergaulan sendiri. Karena itulah Allah menyatakan dengan tegas dalam firman-Nya:

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ

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Di satu sisi seorang laki-laki pemikul beban jihad, tetapi ia juga pencari nafkah dan pelindung kehormatan bagi isterinya.

فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ

"Sebab itu wanita yang shalehah, ialah taat kepada Allah lagi memelihara diri di belakang suami mereka karena Allah memelihara mereka . . . ." (2)

Jelas wanita semacam itu tidak boleh disentuh oleh tangan atau lidah kotor.

وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ

"Wanita-wanita yang kamu khawatir nusyuznya, maka nasehatilah mereka dan pisahkanlah diri dari tempat tidur mereka, dan pukullah mereka . . . ." (3)

Nah, di sinilah musuh-musuh Islam merasa dapat kesempatan baik untuk menyerang Islam!! Apa sebutan yang tepat bagi laki-laki yang dibolehkan memukul isterinya? Apakah ini bukan suatu tanda kebuasan Islam?

Kalau saja mereka adil, menginginkan kebenaran demi kebenaran, tentulah mereka mengetahui bahwa

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kan beliau, Rasulullah sallallahu 'alaihi wa sallama tidak berbuat apa-apa selain pergi meninggalkan mereka (dari tempat tidurnya) atau pergi ber'i'tikaf di masjid. Hanya itulah, itulah sejarah!

Salah seorang muslim datang mengeluh kepada Nabi Saw. tentang ketajaman dan kejorokan mulut isterinya, maka jawabnya singkat "Kalau begitu ceraikanlah".

Orang itu berkata keberatan: "Saya mempunyai anak dari padanya, dan ia bagiku merupakan teman hidup".

Maka bimbingan Nabi Saw. kepadanya lagi: "Nasehatilah dia! Kalau hati nuraninya baik, dia akan melakukan apa yang kau perintahkan". Di sini beliau tidak menyuruhnya memukuli isterinya.

Lama-kelamaan sesudah nusyuz atau pembangkangan makin membudaya di kalangan wanita dan banyak laporan yang disampaikan kepada Nabi Saw., bahwa kaum wanita sudah semakin rusak, maka sabda Nabi memberikan tuntunannya: "Pukullah mereka, dan tidak memukul mereka melainkan orang paling jahat di antara kalian!"

Jelaslah, semua orang Islam tahu benar bahwa Rasulullah Saw. tidak pernah memukul salah seorang isteri-isteri beliau, karena beliau menempatkan laki-laki yang memukul isterinya sebagai suami yang paling jahat. De-

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wanita dalam pangkuan Islam, ternyata salah alamat. Dan mereka menyadari bahwa merekalah pemilik saham terbesar dalam penghancuran wanita Barat dan semua arti kemuliaan kemanusiaan, dengan cara menaburkan cinta dan menggauli wanita peliharaan, dan memperdagangkan kehormatan baik wanita kulit putih maupun kulit berwarna. Alangkah hina dan na'asnya kehidupan mereka itu?

Mereka tidak menemukan cacat dan cela pada bunga mawar, lalu mereka berkata: "Wahai, merah kedua pipimu!!"

Persamaan

Apakah tidak cukup sebagai bukti keutamaan bagi wanita dalam Islam, bahwa manusia pertama yang masuk Islam adalah seorang wanita, yaitu Sayidatina Khadijah binti Khuwailid? Masih adakah kehormatan lebih dari itu dalam mengangkat dan memuliakan kehormatan kaum wanita?

Rasulullah Saw. menyamakan antara wanita dan pria dalam hal pembagian kasih sayang dan perwalian. Beliau mengunjungi sahabat laki-laki yang sakit, dan tentu tidak ketinggalan beliau juga mengunjungi wanita yang

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Beliau bersabda pula membesarkan hatinya: "Sabarlah! Penyakit itu membersihkan kotoran pada manusia, seperti halnya api menghilangkan kotoran pada besi." **(Asadul Ghabah jilid 7 halaman 345)**

Tegasnya, kaum wanita dalam Islam bukan sekedar bahan hiburan namun ia merupakan sasaran perhatian, hingga ia dikunjungi bila sakit seperti halnya orang laki-laki. Kaum wanita di mata Rasulullah Saw. memiliki tempat terhormat dan penghargaan seperti halnya pada kaum pria.

Dalam pergaulan sehari-hari, kaum wanita diperlakukan sama dengan kaum pria, supaya tidak merasa dibeda-bedakan atau dinilai lebih rendah dalam pergaulan Islam.

Pada suatu ketika Rasulullah Saw. memberikan gamisnya supaya dijadikan kain kafan bagi jenazah Fathimah binti Asad, dan beliau pun duduk di samping kuburnya sambil mendoakannya.

Para sahabatnya bertanya: "Nampaknya kami tidak pernah melihat baginda melakukannya kepada orang lain, seperti yang dilakukan kepada almarhumah??!

Beliau menjawab: "Tidak seorangpun sesudah Abu Thalib, yang lebih baik kepadaku dari padanya. Aku

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diperhatikan? Itulah penerapan praktis dalam Islam terhadap wanita, dan sekaligus merupakan pengakuan atas kedudukannya dalam masyarakat Islam.

Lantas, kepada siapa pula kau bacakan mazmurmu itu, hai Daud?

Wahai, kaum wanita muslimah!!

Kalian bukan barang taruhan dan bukan barang yang diabaikan, seperti yang dikehendaki oleh musuh-musuh Islam, untuk memburuk-burukkan kedudukan wanita dalam agama suci ini.

Dalam suasana gembira dan lebaran, kaum wanita ikut serta bersama kaum pria merayakan hari-hari itu. Perhatiannya tidak hanya ditujukan kepada kaum laki-laki. Rasulullah Saw. sangat teliti perhatiannya terhadap kedudukan kaum wanita dalam masyarakat Islam. Suasana lebaran seperti itu dipandangnya sebagai salah sebuah unsur pelengkap kegembiraan dan kesenangan bagi isteri, lalu beliau memerintahkan kepada Ali bin Abu Thalib karramallahu wajhahu untuk mengumumkan bahwa pada hari-hari seperti itu dianjurkan bersenang-senang, makan, minum, dan bertunangan.

Begitulah perhatian Rasulullah Saw. kepada kaum wanita, terutama dalam suasana gembira seperti itu.

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kerjaan yang ada kepada mereka, supaya jangan timbul keretakan karenanya.

Kebajikan seperti itu ditauladani oleh para sahabatnya. Bahkan Ali bin Abu Thalib karramallahu wajhahu pernah berkata kepada ibunya Fatimah binti Assad, katanya: "Saya sudah membagi pekerjaan, Fatimah binti Rasulullah Saw. mengambil air dan pergi mengurus semua keperluan rumah, sedang ibu di dalam rumah mengurus pembuatan tepung dan roti".

Makhluk Mulia

Wanita Islam dalam rumahnya bebas menerima dan menolak siapa saja sesuai dengan kata hatinya. Kemauannya bebas, tidak boleh dipaksakan. Ia pun memiliki hak yang sama dalam menerima dan menolak siapa yang dikehendaki. Oleh sebab itu dalam hal ini pria muslim dianjurkan menghormati perasaannya. Dengan demikian, seimbang dan adillah kita, tidak ada pemaksaan dan penyulitan, semua berjalan dengan penuh tenggang rasa dan saling memahami. Dan hanya dengan jalan ini, kehidupan rumah tangga akan stabil dan harmonis.

Sikap demikian merupakan ketauladanan Islami, untuk menunjukkan bahwa wanita itu suatu makhluk mu-

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kenankan masuk ke dalam rumahnya, sebelum mendapat izin dari isterinya, bersedia menerimanya atau tidak. Ali bin Abu Thalib menemui isterinya seraya berkata: "Di luar pintu ada Khalifah Abu Bakar datang ingin menemuimu, kalau engkau mau menerimanya saya akan mempersilahkan masuk?"

Maka jawab isteri tercintanya: "Kalau yang demikian lebih menggembirakan Kakanda, persilahkan dia masuk!"

Maka Ali bin abu Thalib pun mempersilahkan Khalifah Abu Bakar masuk menemui isterinya.

Apakah pernah anda membayangkan alangkah keserasian perasaan antara kedua suami-isteri muslim yang menghayati ajaran agamanya. Si suami tidak mengizinkan masuk ke rumah menemui isterinya, meskipun ia seorang amirul mukminin, seorang kepala negara Islam, sebelum ia mengetahui pendapat dan pikiran isterinya, apakah ia senang menerima atau tidak! Si isteri dalam waktu yang sama menyerahkan hal itu kepada apa yang baik menurut pikiran dan pendapat suaminya, apakah ia senang atau tidak! Baru setelah pertemuan pendapat dan pikiran keduanya, kunjungan Khalifah berhasil direalisasikan.

Sang suami tidak memaksakan pendapatnya kepada

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mengabdikan diri pada suaminya. Kalau ia melakukan demikian, itu suatu kebajikan baginya, bukan suatu keterpaksaan, seperti halnya diungkapkan dalam ijma', dan untuk memaksakannya tidak dapat diterima!

Tunggu dulu saudaraku sesama Muslim! Jangan terburu-buru menjawab karena kaget dengan berita itu, atau mungkin anda tidak mempercayainya, terserahlah. Namun begitulah Islammu, yang oleh persekongkolan orang-orang jahat hendak dipisahkan dari anda. Kalau sudah terjadi kerenggangan antara anda dengan ajaran Islam anda, maka anda sudah menjadi makanan empuk yang mudah ditelan oleh musuh-musuh Islam itu.

Saya tidak akan membiarkan anda dalam kebingungan dan keraguan, dan saya akan menampilkan sebuah bukti tentang ketidakharusannya seorang isteri mengabdikan diri kepada suaminya. Bacalah shahih Muslim, jilid 5 halaman 627 cetakan Darus Sya'ab, anda akan melihat dalilnya dengan jelas dan gamblang di sana. Saya yakin anda tentu tidak ragu-ragu dengan shahih Muslim, salah sebuah shahih yang diakui oleh jumhur. Itulah hakmu, wahai saudariku kaum wanita. Dalam Islam ketinggian kedudukanmu tetap terpelihara.

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Suka tersenyum, senang tertawa dan bercanda dengan kelakar yang sehat, memberikan rasa senang dan tenang kepada suaminya untuk tetap tinggal di dekatnya, dan menaburkan suasana mawaddatan wa rahmat, kasih sayang ke dalam hati seluruh penghuni rumahnya.

Sayidatina Saudah binti Zam'ah, seorang janda dan isteri pertama Nabi Saw. sesudah Sayidatina Khadijah ra, terkenal isteri periang yang sering menggembirakan hati Nabi dengan kelakarnya yang sehat. Pada suatu hari ia berkelakar, katanya: "Semalam aku bershalat di belakangmu. Kemudian engkau rukuk lama sekali, sehingga aku terpaksa memegangi hidungku, takut mengucurkan darah . . . ."

Nabi Saw. tertawa mendengar kelakar isteri tercintanya itu. Begitulah selalu Sayidatina Saudah menghibur suaminya tersayang. **(At-Thabaqat jilid 8 halaman 37).**

Kebebasan Sempurna

Berkat pemeliharaan dan kedudukannya dalam Islam kaum wanita itu bisa bersikap dengan bebas, hidup serumah dengan orang yang dikehendaki, dan tidak bisa dipaksa hidup bersama orang yang tidak disukainya.

Orang-orang yang benci Islam berpendapat bahwa se-

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bungan baik antara keduanya tidak tercapai, ia berhak menuntut perceraian.

Ini bukan sekedar teori-teori filsafat, terus terang kami bela Islam dengan senjata itu. Akan tetapi kalau anda masih merasa ragu, akan kami ungkapkan suatu fakta nyata yang dapat diinderakan.

Ibnu Umar berkata: "Khal saya, Quddamah bin Mazh'un meninggal dunia, dan ia berwasiat kepada saudaranya Utsman bin Mazh'un. Kemudian Al-Mughirah bin Syu'bah masuk menemui bekas isterinya dengan menyodorkan uang dan mengungkapkan maksudnya yaitu ingin kawin dengan puterinya, puteri khal saya itu. Ternyata pikiran puterinya sependapat dengan pikiran ibunya.

Berita itu segera sampai ke telinga Rasulullah Saw., maka Rasulullah Saw. memanggil Utsman bin mazh'un dan menanyakan peristiwa tersebut. Maka jawab Utsman: "Ya Rasulullah, ia puteri saudaraku, dan aku tidak bisa berbuat lain kecuali yang diwasiatkan saudaraku almarhum baginya!"

Maka sabda Rasulullah Saw.: "Lepaskanlah ia menentukan pilihan hatinya, karena ia lebih berhak atas dirinya," lalu ia dipisahkan dari saya (Ibnu Umar) dan dikawinkan dengan Al-Mughirah bin Syu'bah (Asadul

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tentu. Kiranya pendapat kelompok ketiga inilah yang lebih dekat dengan ajaran Islam. Karena dalam Islam memang tidak ada larangan bagi wanita untuk menjadi dokter, guru sekolah, tokoh masyarakat, perawat, peneliti dalam berbagai ilmu, penulis dan penjahit! Walhasil Islam tidak pernah melarang wanita mengerjakan pekerjaannya asal sesuai dengan kodrat kewanitaannya, sesuai dengan kodrat biologis dan mentalnya.

Malah Rasulullah Saw. menganjurkan kaum wanita supaya berkarya, sabdanya: "Sebaik-baik canda seorang mukminah di rumahnya adalah bertenun" **(Asadul Ghabah jilid I hal. 241).**

Wanita dalam Islam bukan sebagai penganggur dan tahanan rumah, akan tetapi ia sebagai ratu dan pengatur rumah serta anak-anaknya. Dalam Islam candanya dianjurkan bermanfaat dan produktif, sehingga menjadi tanggung jawab negara untuk mengarahkannya dan memberikan penghargaan yang layak sesuai dengan yang dihasilkan.

Dalam sejarah ada isteri seorang amir yang merasa tidak pantas hidup menganggur dan bermalas-malasan, walau ia memiliki banyak pembantu, ia tetap bekerja. Kalau tidak untuk kepentingannya sendiri, ia berikan kepada yang lain sebagai sedekah. Tentu sedekahnya lebih

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bahwa "Orang yang paling kuat di antara kamu ialah orang yang paling besar pahalanya".

Dengan demikian mereka bukan penghuni harem dan bukan terbius obat tidur, seperti yang dituduhkan musuh-musuh Islam.

Islam tidak pernah melihat dan menilai kaum wanita sebagai anggota masyarakat dengan hak dan tanggung jawab lebih rendah dari kaum pria. Juga ia tidak pernah menilainya sebagai pemuas seks laki-laki. Bahkan dalam menganjurkan orang nikah, Islam mendasarkan dorongannya itu kepada upaya melanjutkan keturunan, bukan untuk memuaskan hawa nafsu. Dengan demikian meningkatlah kedudukan wanita muslimah ke peringkat yang belum pernah dicapai oleh masyarakat lainnya.

Tidak Ada Paksaan Bagi Wanita

Dalam Islam tidak ada paksaan bagi wanita untuk menanggung hidup sengsara bersama-sama laki-laki yang tidak mampu memberikan nafkah walau dalam batas minimal. Namun kalau ia menerimanya, itu merupakan suatu kebajikan dan keluhuran akhlak dari padanya. Dan kalau ia menolak, suaminya tidak punya hak sedikit pun untuk memaksanya. Karena kaidah Al-

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akherat. Ternyata mereka — sesuai dengan kedudukannya sebagai ummahatul mukminin dan isteri-isteri makhluk terbaik Allah — menerima baik hidup sederhana.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَوٰةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ
وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

"Hai Nabi! Katakanlah kepada isteri-isterimu: "Jika kamu sekalian menginginkan kehidupan dunia dan perhiasannya, maka marilah supaya kuberikan kepadamu kesenangan dunia dan menceraikan kamu dengan cara yang baik. Dan jika kamu menghendaki (keridhaan) Allah dan Rasul-Nya serta kesenangan di akherat, maka Allah menyediakan bagi siapa yang berbuat baik di antara kamu pahala yang besar". (33:28-29).

Kemerdekaan Menyatakan Pendapat

Suatu waktu wanita muslimah memperbincangkan segala sesuatu dengan Rasulullah Saw., sampai beliau mengalami sedikit kesulitan dalam menjelaskannya, lalu sabdanya kepada isterinya: "Jelaskan kepadanya. Ai-

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oleh wanita tersebut, ia menjadi terperanjat, dan tidak segan-segan menegur Rasulullah dengan penuh rasa kagum, ucapnya: "Apakah anda tahu bahwa di kalangan kaummu ada sifat dan penyakit seperti itu?" **(Asadul Ghabah jilid 7 hal. 229).**

Menurut Hindun, ditinjau dari segi akhlak meninggalkan kebiasaan seperti itu adalah wajar, dan merupakan sesuatu yang luhur. Jadi tidak perlu dicegah lagi dengan cara seperti itu. Malah ada yang mengatakan Hindun sempat menanyakan kepada beliau dengan nada protes: "Apakah seorang merdeka bisa melakukan zina ya Rasulullah?"

Itulah model wanita muslimah, berbicara dengan tegas dan mengemukakan pikirannya dengan jelas, meskipun kepada Rasulullah sendiri. Itulah kebebasan berbicara bahkan juga kebebasan menyangkal. Mudah-mudahan dengan semakin banyaknya gambaran ini Allah akan memadamkan kobaran api kebencian musuh-musuh Islam terhadap Islam, yang nampaknya tidak mengenal ampun dan batas, bahkan selalu menghindarkan pemahaman yang sehat!!

Kerjasama

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Lagipula tahukah anda bahwa wanita dalam Islam merupakan orang yang pertama menumpahkan darahnya demi Islam sebagai syahidah?! Jelas bukan, syahid pertama dalam Islam bukan seorang laki-laki, akan tetapi seorang wanita, yaitu Sayidatina Sumayah radhiallahu 'anha.

Dalam keadaan bahaya dan peperangan mengancam Islam serta kaum muslimin, wanita Islam tidak bersembunyi dan menutup pintu rumahnya, walau kewajiban jihad dibebankan kepada orang laki-laki saja. Akan tetapi mereka terjun bersama dalam semua lapangan dan medan. Pada waktu itu Laila Al-Ghifariyah selalu keluar mengikuti Rasulullah Saw. dalam peperangan untuk mengobati orang-orang yang terluka. **(Asadul Ghabah jilid VII hal. 259).**

Dalam lapangan perdagangan pun kaum wanita terjun dengan berani dan sukses. Mereka tidak mau menjadi golongan penyandang "cacat" yang jadi beban masyarakat Islam, yang tidak melihat kecuali hanya empat dinding dengan pintu tertutup dan jendela dirapatkan.

Mereka bukan model wanita yang tidak punya semangat dan kreativitas, yang kerjanya hanya mengan-

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Kemudian aku duduk di sampingnya dan bertanya 'Ya Rasulullah! Saya ini seorang pedagang. Apabila saya mau menjual barang, saya tinggikan harganya di atas yang diinginkan, dan apabila saya ingin membeli saya tawar ia di bawah yang ingin saya bayar', maka jawab Rasulullah Saw.: 'Ya, Qailah! Janganlah kau berbuat begitu. Kalau kau mau beli, tawarlah dengan wajar sesuai yang kau inginkan, dikasih atau ditolak."

Demikian wanita muslimah ikut meramaikan pasar, mereka berjual beli dengan mengikut sertakan agamanya secara aktif untuk menuntun diri dan untuk mendasari transaksi yang dilakukan. Keluar masuk pasar mencari rezeki yang halal, dan menjauhkan diri dari yang haram lagi terlarang.

Kebebasan macam apa yang kalian inginkan dari wanita muslimah lebih dari itu?? Mereka merupakan bagian yang tak terpisahkan dari masyarakat Islam dalam potretnya yang terindah.

Pengorbanan

Kalau berbicara tentang pengorbanannya demi aqidah, dalam lapangan ini wanita Islam tidak kurang dari

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tokoh yang mencapai puncak dalam pengorbanannya demi Islam.

Begitulah wanita muslimah membuktikan eksistensinya dalam masyarakat Islam dalam bentuknya yang terhormat lagi dapat dibanggakan, baik dalam tingkat keimanan, kejujuran, dan kepasrahannya. Bagaimana tidak, dalam peperangannya di Hunain yang dilukiskan sebagai mengerikan oleh Al-Qur'an (QS. 9:26), Ummu Saliem masuk di antara laki-laki pilihan yang tidak beranjak dari tempatnya bersama Rasulullah Saw. Dia memegang tali kekang onta Abu Thalhah dengan tangan kirinya, dan memegang kanjar (seperti rencong Aceh) di tangan kanannya untuk melindungi Rasulullah dan menghalau musuh yang mencoba mendekatinya (Al-Qurthubi hal. 2936).

Ketahui jugalah bahwa Asma' binti Yazid bin Sakan, dalam perang di Yarmuk berhasil membunuh 9 orang Romawi dengan tiang pancang kemahnya.

Wanita Islam tidak segan-segan menawarkan dirinya untuk berperang dan berkorban demi agamanya. Aminah binti Qais bin Abis Salath Al-Ghifariyah berkata: "Saya datang bersama beberapa orang dari Ghifar menemui Rasulullah Saw. Kemudian kami berkata kepada

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nempatkan wanita dalam kedudukan yang tidak layak sebagai manusia? Padahal ia (agama) telah membagi tugas hidup antara wanita dan laki-laki, karena ia mempunyai arti dan nilai penting dalam masyarakat manusiawi, dan karena tugas tersebut tidak mungkin dilaksanakan sendiri oleh laki-laki tanpa keikut sertaan wanita dalam berbagai lapangan dan medan kehidupan.

Mengenai keberanian dan ketabahannya di medan perang, sudah mencapai puncak yang kadang kala mengagumkan orang laki-laki juga. Menurut Umi Musa Al-Lakhmiyah, ia pernah menyaksikan sendiri dalam perang Yarmuk, katanya: "Ketika kami bersama jamaah wanita, tiba-tiba terlihat peperangan berkecamuk kembali, dan saya melihat seorang pria musuh menyeret seorang pria muslim. Kemudian saya cepat-cepat mengambil tiang pancang kemah dan menghampiri orang itu, kemudian saya hantam batok kepalanya dengan besi itu, lalu saya pergi melepaskan tawanannya itu, dan orang itu pun membantu saya melepaskan dirinya dan menawan musuhnya". **(Al-Ishabah jilid IV hal. 425).**

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Memang adakalanya akibat ulah beberapa orang Islam pada kurun waktu terakhir ini, atau karena lemahnya kaum muslimin dan kuatnya musuh-musuh Islam, membantu mulusnya pembicaraan si tolol dan si jahat itu untuk bisa diterima akal. Tentu saja Islam dalam masalah itu tidak bertanggung jawab dan tidak dapat dibebani pertanggungjawaban.

Islam sudah memberikan haknya (kaum wanita), sudah memelihara kedudukannya, sudah meninggikan martabatnya, sudah menetapkan eksistensinya, dan meninggikan semua permasalahannya sehingga mencapai puncak yang tidak pernah dicapai oleh masyarakat maupun agama mana pun juga.

Wanita dalam Masyarakat Islam

Mari kini kita berbicara tentang kedudukan wanita muslimah dalam masyarakat Islam dari segi fiqih, yang kata orang sok pinter itu!! Ikhwanul Muslimin, tidak mempunyai keahlian dalam ilmu fiqh.

Mereka tidak membiarkan apa pun berlalu sia-sia, selama ia menyadari bahwa kedudukannya sebagai da'i Islam yang mengharuskan menguasai hal demikian. Mereka orang-orang yang tidak sok pinter dan sok ilmiah,

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memperkenankan dirinya ditanya oleh jamaah kaum muslimin dan tidak akan menjawab pertanyaan mereka. Begitu pula dengan tokoh muslimat yang lainnya.

Tidak dapat disangkal lagi bahwa wanita muslimah mempunyai hak untuk keluar rumah menunaikan tugas dan keperluan yang diperkenankan, yang tidak memancing perhatian dan merangsang lawan jenisnya. **(Muslim jilid V hal. '15).**

Saya tidak bersedia berdebat dalam soal ini. Siapa yang merasa tidak senang dan tidak setuju dengan ini, silahkanlah sangkal sendiri hadits Rasulullah Saw. yang tertera dalam shahih Muslim dan tafsirnya, kalau mereka punya kemampuan dan keberanian berbuat demikian.

Sebenarnya Islam tidak menuntut banyak dari wanita muslimah, selain tahu malu. Apakah anda seorang wanita suci bersih walau enggan memelihara keanggunan dan rasa malu? Sesungguhnya Islam tidak melarang wanita muslimah selain bersikap ugal-ugalan. Apakah ada wanita yang taqwa lagi bersih senang bersikap ugal-ugalan?

Tidak ada salahnya wanita Islam yang shalihah menerima tamu laki-laki yang terhormat, malah hal itu merupakan kehormatan baginya. **(Muslim jilid III hal. 698,**

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Imbauan saya kepada mereka yang sudah bercadar, alangkah baiknya jika mereka juga "mencadari" lidahnya supaya terlindung dari siksa Allah --karena perbuatan cemooh mereka terhadap sesama muslimah.

Perjalanan (Musafirnya) Wanita

Banyak terjadi selisih pendapat antara para ahli fiqih, tentang perjalanan wanita tanpa muhrim, sehingga akhirnya sampailah tuduhan kepada agama. Namun kalau kita memetik agama ini sesuai dengan aslinya, yang mengandung maslahat untuk kepentingan umat manusia seluruhnya dan memenuhi faktor kebahagiaan kemanusiaan dalam batas yang dihalalkan, kalau saja kita mengutip agama itu dari sumber aslinya yang murni, tentulah jurang selisih antara kita dapat diperkecil.

Islam membolehkan wanita musafir sendiri tanpa muhrim atau suami, kalau perjalanan itu merupakan perjalanan darurat (An-Nawawi pada Muslim jilid IV hal. 182). Selain diperbolehkan bermusafir, menurut ajnabiyah (orang asing) suaranya bukan aurat (Muslim jilid IV hal. 531).

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Apakah anda tahu bahwa Zainab puteri Sayidatina Ummu Salamah, Ummul Mukminin, adalah wanita yang paling dalam ilmu agamanya di Madinah pada waktu itu! **(Ibnu Katsir jilid 1 hal. 293).**

Bagaimana sejarah mengetahui bahwa beliau adalah seorang wanita yang paling dalam ilmu agamanya di Madinah pada waktu itu? Apakah karena beliau mengurung diri di rumahnya, dan tidak menerima pertanyaan serta tidak menjawabnya? Atau mungkin kebalikan dari itu yang terjadi?

Kenapa bersikap dangkal dan emosional, sehingga Islam menjadi cerca dan cemooh lawan-lawannya, sementara kaum muslimin berada di tingkat terendah kelemahan dan kerusakannya?

Ayolah tepiskan abu dan debu yang telah menutupi cemerlang agamamu beberapa tahun lampau, supaya dunia tahu keindahan agama ini dari berbagai sudut dan seginya.

Pengajaran Wanita

Islam yang mengangkat derajat ilmu pengetahuan,

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dari kedudukan dan perannya dalam masyarakat Islam, tidak hanya cukup dengan belajar saja, tetapi juga berusaha menjadi ahli agama. Sudah tentu hal itu berkat dorongan semangat ajaran Islam, yang mereka tuduh seolah-olah merendahkan kedudukan dan martabat kaum wanita.

Penghormatan Terhadap Wanita

Di rumah seorang wanita, bukan di rumah seorang laki-laki pernah diselenggarakan konferensi terpenting. Konferensi itu tidak kurang nilainya walau diselenggarakan di rumah wanita yang tidak ada suaminya. Para sahabat Rasulullah atau yang disebut dengan Ash-habus Syura (anggota badan permusyawaratan) mengadakan sidang daruratnya di rumah Fatimah binti Qais bin Khalid, sesudah pembunuhan terhadap Umar bin Khatab, untuk memilih calon penggantinya, yang akhirnya sidang memutuskan Utsman bin Affan sebagai Amirul Mukminin.

Apakah ini bukan termasuk salah satu penghargaan terhadap kaum wanita, dan bahwa ia tidak kurang pentingnya dari pria meskipun dalam keadaan yang sangat

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cantik dirinya, meski ia seorang gadis, asal di depan orang-orang yang dibenarkan melihat ia berhias dan mempercantik diri.

Ummu Ra'lah Al-Qusyairiyah pernah menanyakan kepada Rasulullah Saw. tentang hal itu: "Ya Rasulullah! Saya ini seorang penata rambut, kebiasaan saya menata rambut wanita dan meriasnya untuk suami-suami mereka. Apakah pekerjaan itu dosa? Bagaimana supaya saya dapat menghindarinya?" Kemudian beliau menjawab, sabdanya: "Ya Ummu Ra'lah! Tatalah rambut mereka dan riaslah mereka, kalau daya tariknya berkurang." **(Al-Ishabah jilid IV hal. 431).**

Nah, pada abad permulaan Islam sudah ada salon kecantikan, untuk menata rambut dan mempercantik wajah wanita.

Saya ingin menarik perhatian anda pada sabda Rasulullah Saw. "Idza kasadna", kalau daya tariknya berkurang. Ini memberikan pengertian jelas, bahwa pekerjaan tersebut penting dan berjangka panjang dalam alam wanita, untuk senantiasa mempertahankan daya tariknya.

Sungguh Maha Tinggi dan Maha Agung pemilik agama ini, Allah Swt.

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perti tangan laki-laki'! Selanjutnya ia berkata: 'Saya tidak pernah meninggalkan pekerjaan itu, meskipun dalam usia 80 tahun'"

Allah tidak memerintahkan dan juga tidak melarang wanita muslimah untuk bercadar. Karena itu, tidak ada alasan bagi mereka yang bercadar untuk memaksa orang lain agar bercadar.

Pada dasarnya saya tidak memilih salah satu dari pendapat yang pro dan kontra tentang cadar. Namun jika dilihat dari segi kemaslahatan (kepraktisan gerak) bagi wanita yang hidup di alam modern ini, maka saya lebih condong membenarkan pihak yang tidak bercadar, dengan catatan: mereka tidak mencemooh pihak lain yang bercadar. Saran saya, sebaiknya masalah cadar ini tidak perlu diperdebatkan sampai berlarut-larut (sebab bisa menimbulkan keretakan di antara umat Islam). Artinya, interpretasi kita tentang hukum cadar ini sangat bergantung pada pemahaman kita masing-masing.

Cobalah perhatikan wanita-wanita berilmu pengetahuan yang membuka majlis ta'lim, apakah mereka mengenakan cadar pada wajahnya?

Dalam sejarah kaum wanita muslimah banyak yang menjadi tokoh pengajar dan penyuluh umat. Diantaranya

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ia pun tidak mengacukan begitu saja apakah ia dihargai atau tidak. Malah ia menghormati dirinya dengan penghargaannya terhadap ajaran agamanya. Kalau orang-orang di sekitarnya alpa atau lupa dengan ajaran agamanya, ia tampil mengingatkan dan menyadarkannya.

Pada suatu hari Ibnu Mu'adz Al-'Adawiyah tewas, maka para wanita Islam datang melawat ke rumah ibunya. Maka ucap ibunya kepada wanita itu: "Kedatangan kalian saya sambut dengan selamat datang, kalau kalian hendak menyampaikan selamat kepada kami. Namun kalau kalian hendak menyampaikan ucapan duka-cita, terpaksa saya menyambut kalian dengan ucapan selamat jalan."

Melihatkah anda bagaimana sikap wanita muslimah terhadap kematian puteranya fi sabilillah sebagai hal yang patut mendapat ucapan selamat!?

Justru semangat itulah yang meninggikan martabat umat. Suatu pelajaran berharga yang diberikan oleh seorang wanita muslimah yang patut ditauladani dan dihargai, dan dinyatakan kepada dunia "Inilah wanita muslimah dalam prototypenya yang terindah dalam kesempurnaan akhlak dan kemasyarakatannya.

Apabila diselenggarakan pesta perkawinan, maka wa-

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bisa mengoreksi kesalahan laki-laki, dan ternyata fihak laki-laki juga tidak merasa malu menerima pikirannya. Padahal Shalafus Shaleh itu siapa, baik ditinjau dari sudut ilmu maupun keimanannya. Mereka tidak pernah menyempitkan ruang gerak antara menuntut ilmu dan menunaikan kewajibannya, seperti yang dituduhkan musuh-musuh Islam seolah-olah Islam mengikat keras kaum wanitanya.

Ka'ab pernah berkata: "Saya pernah berdebat dengan Umar bin Khattab tentang wanita hamil yang ditinggal suaminya. Saya mengatakan ia boleh kawin kalau sudah melahirkan anaknya. Selanjutnya sikap saya itu dikukuhkan oleh Ummu Thufail, katanya: 'Rasulullah Saw. pernah memerintahkan kepada Subai'ah Al-Aslamiah, supaya ia kawin (lagi) kalau sudah melahirkan anaknya'".

Ya, mereka mengajar orang, tidak cukup hanya belajar ilmu, akan tetapi mereka juga mengajarkannya. Malah banyak sahabat Rasulullah Saw. yang datang membacakan catatannya di hadapan Ummu Sa'ad binti Rabi', untuk dikoreksi apabila terjadi kesalahan-kesalahan. Bukan hanya itu saja, malah beberapa da'iyah menyebarkan dakwahnya dengan bersemangat dan keras, sehingga menggusarkan musuh-musuh Islam dan

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penyiksaan dan bahkan pengasingan dalam menyebarkan dakwah agamanya. Namun belakangan ini ada orang yang menuduh Islam tidak mendudukkan wanita pada tempatnya yang layak dalam masyarakat Islam.

Kebebasan

Bisa jadi seorang muslim memukuli isterinya, tetapi apakah Islam mengharuskan isteri itu berpangku tangan menghadapi tindakan suaminya itu? Tidak! Dia bisa saja menggugat tindakan suami itu, dan Islam dalam hal ini akan membantunya. Ia dapat menolak dan menggugat perlakuan kasar tersebut, lalu hakim bertindak memutuskan dan memisahkan antara keduanya.

Pada suatu hari suami Ummu Jamil binti Abdullah telah memukuli isterinya, kemudian ia mengadukan keadaannya itu kepada Rasulullah Saw, dan menuntut kepada beliau supaya dipisahkan saja dari suaminya, maka Rasulullah Saw. menerima tuntutannya itu dan menceraikannya. Apakah wanita muslimah diharuskan bergaul dengan suaminya meskipun akhlaknya bejat?

Orang-orang yang menyerang Islam dari segi ini, sebenarnya tahu persis kedudukan wanita muslimah dalam masyarakat Islam. Sungguhpun begitu mereka masih te-

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mandir ke rumah-rumah menawarkan barang dagangannya. Dalam kedua keadaan itu terjadi peristiwa mondar-mandir di jalan dan keluar-masuk rumah. Siapa yang melarang mereka melakukan hal tersebut? Tidak seorang pun!

Jangan Aniaya Dirimu

Wahai wanita muslimah! Wahai gadis muslimah! Janganlah anda menganiaya dirimu dan janganlah menganiaya Islam, dengan memperkeras hukum-hukum yang telah ditetapkan Allah dan Rasul-Nya.

Anda mempunyai hak dalam agama ini, sesuatu yang mungkin tidak pernah terbayang dalam benak anda. Tahu malu dan keanggunan dituntut dari anda, dan bahwa sikap ugal-ugalan tidak bisa diterima. Maka bertindaklah dalam batas-batas yang dibenarkan bagi anda, dan tidak usah merasa berat.

Apakah anda mendengar, bahwa Ka'ibah binti Saad Al-Aslamiyah mempunyai sebuah kemah di mesjid. Dalam kemah itu ia mengobati orang yang luka dan sakit. Ia pernah ikut dalam peperangan Khaibar bersama dengan Rasulullah Saw. Apakah dalam tugasnya sehari-hari

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lindung dari jangkauan orang-orang durjana. Selalu menghias diri dengan akhlak yang luhur, serta memegang teguh susila Islam yang mulia. Jangan sampai tergelincir keluar dari titah-perintah Allah Ta'ala meskipun dengan imbalan yang tinggi dan mahal.

Salah seorang bernama Khallad tewas sebagai syahid. Maka datanglah orang memberitahukan kepada ibunya: "Ya, Ummu Khallad! Khallad tewas di medan!"
Lalu ada orang yang bertanya kepadanya, "Khallad meninggal dunia, sementara Ibu datang menengoknya dengan berpakaian muslimah yang anggun?"

Si ibu menjawab dengan tegas, "Kematian Khallad bukan berarti saya harus melupakan kerapian saya dan melepaskan rasa malu saya." **(Asadul Ghabah jilid VII hal. 140)**

Apakah layak digelari kebebasan wanita, bila ia merobek-robek rasa malunya lantaran hanya ditimpa musibah? Demi Allah, itu tidak boleh terjadi! Dan yang benar adalah menjadikan senjata kesabaran sebagai modal menghadapi musibah tersebut.

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وَقَرْنَ فِي بُيُوتِكُنَّ

"Dan hendaklah kamu (wanita muslimah) tetap tinggal di rumahmu". **(QS 33:33).**

Kata Qirna (tetap tinggal), menurut sementara mufasirin berasal dari kata baku: Al-Waqar = hormat atau Al-Qarar = tinggal, atau Aqrarna 'ainan = menyenangkan hati, dan sebagainya. **(Al-Qurthubi hal. 5260, cetakan Darus Sya'ab).**

Kepada semua penafsir kami serahkan untuk memahami arti dan maksud tujuan ayat tersebut. Namun bolehlah saya mengatakan bahwa di sana tidak ada jerat dan penghinaan terhadap wanita muslimah dalam Islam seperti yang diimpi-impikan oleh orang yang berhati keji dan jahat, selama muslimah berpegang teguh pada ajaran agamanya. Malah sampai-sampai Ibnu Hazam (anda tentu kenal kedudukannya di deretan para cendekiawan Islam), mengeluarkan fatwa membolehkan kaum wanita menjabat suatu jabatan dalam pemerintahan, berdasarkan firman Allah:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ

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agama ini, kecuali kalau terdapat nash atau pengkhususan nashnya.

Hendaknya diketahui oleh yang belum tahu, bahwa wanita muslimah memiliki keberanian yang patut dibanggakan, sehingga ia tidak segan-segan menuntut kepada Rasulullah Saw. supaya jangan dianaktirikan, supaya beliau tidak hanya mengajar kaum laki-laki saja. Karena beliau Saw. mengetahui kedudukannya dalam masyarakat Islam, maka tuntutannya itu dikabulkan dengan senang hati. Maka beliau pun muncul sebagai gurunya yang pertama, untuk dijadikan suri tauladan. Nah, jadi tidak ada salahnya seorang laki-laki yang shaleh menjadi guru dan pendidik wanita muslimah.

Salah seorang wanita muslimah datang kepada Rasulullah Saw. dan memohon: "Ya, Rasulullah! Kaum laki-laki itu pergi dengan memboyong haditsmu. Maka sediakanlah untuk kami juga waktu, kami akan datang kepadamu untuk mempelajari apa yang diajarkan Allah kepadamu". Maka jawab Rasulullah: "Baiklah, kalian supaya berkumpul pada hari anu dan anu". Demikianlah Rasulullah Saw. mengajar mereka di tempat dan waktu yang sudah disepakati bersama, tentang apa-apa yang telah Allah ajarkan kepadanya. **(Muslim jilid V, hal. 486,**

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Wanita Menolak Amir

Perhatikanlah bagaimana para sahabat Rasulullah Saw. memahami nilai-nilai keluhuran Islam dan mereka praktekkan dalam alam nyata dengan indahnya, dalam pergaulan mereka dengan seorang wanita.

Pada suatu hari Umar bin Khattab datang kepada Aisyah ra. untuk meminang saudarinya Ummu Kaltsum binti Abu Bakar ra. Aisyah bersuka cita sekali dengan lamaran khalifah itu. Sesudah beliau pergi, gadis itu menyatakan dengan gusar kepada kakaknya "Apakah kau akan mengawinkan aku dengan Umar? Kakak sudah mengenal bagaimana cemburu dan kasar kehidupannya? Demi Allah, kalau kakak memaksaku juga, akan aku laporkan kepada Rasulullah dan menjerit-jerit memanggilnya (yakni dikuburnya). Aku hanya mau kawin dengan pria Mekkah yang mampu memberikan kenikmatan dan kebahagiaan hidup kepadaku".

Akhirnya Aisyah memberitahukan hal itu kepada Amru bin Ash dan memohon pertolongannya. Maka Amru bin Ash pun menyatakan kesanggupannya untuk memecahkan masalah itu.

Amru bin Ash pergi kepada Amirul Mukminin, Umar

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Umar bin Khattab sadar: "Apakah kau datang atas perintah Aisyah?"

Amru bin Ash berterus terang: "Ya!"

Akhirnya Amirul Mukminin, Umar bin Khattab membatalkan pinangannya itu, dan gadis tersebut menikah dengan Thalhah bin Abdullah.

Ini bukan dongeng, tetapi suatu perjalanan hidup yang mengajarkan pada kita, sampai di mana kebebasan muslimah dan bagaimana kekerasan sikapnya menentukan pilihan hidupnya, siapa dia, dan bagaimana sikap serta tingkah lakunya?

Menjadi isteri kepala negara merupakan cita-cita semua wanita, karena dengan demikian ia akan mendapatkan kedudukan tinggi di mata bangsa dan umatnya, serta bisa mendapatkan berbagai fasilitas dengan mudah. Namun wanita sebagai manusia juga mempunyai cita-cita yang tidak bisa dipenuhi oleh kepala negara, dan dia menempatkan cita-cita tersebut lebih utama dibanding sekedar kedudukan tinggi dan tersedianya kemudahan-kemudahan sehingga akhirnya dijatuhkanlah pilihannya itu kepada pria dari kalangan rakyat biasa.

Ia menolak secara terang-terangan pinangan kepala negara, dan ia lebih mengutamakan seorang rakyat

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Itulah Kedudukanmu

Itulah kedudukanmu wahai wanita muslimah! Itulah hakmu, ketahuilah, pegang teguhlah dan belalah, supaya engkau dapat menikmati cita-cita hidup! Namun kau jangan terlena, ketahui juga kewajibanmu dan tunaikanlah, seperti layaknya semua wanita, bebas, suci dan terhormat menunaikan kewajibannya. Hanya dengan jalan itu sajalah engkau dapat hidup terhormat di masyarakatmu.

Dengan pemahaman sehat seperti itu, anda turut berperan serta dalam penerapan ajaran agamamu, meninggikan kehormatan tanah airmu, meninggikan kehormatan kaummu dan kehormatan dirimu juga. Islammu memberikan kebebasan yang sebenarnya kepadamu, memberikan kedudukan yang sangat tinggi kepadamu, maka pelajari dan fahamilah itu, sebelum anda mengenali madame Masceel dan madame Buffour.

Nenek moyang kita yang mulia mengetahui kedudukan wanita dalam Islam, bahwa ia makhluk yang berperasaan, namun juga berfikir dan mampu mengemukakan pendapatnya secara baik. Malah Umar bin Khattab suka meminta pendapat pada kaum wanita,

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untuk kemudian keuntungannya disedekahkan! **(Asadul Ghabah jilid VII hal. 87).**

Apabila seorang wanita Muslimah bersuami, kemudian sesudah tinggal berapa lama dengan suaminya ia merasa bosan terhadap perilakunya dan tidak bahagia, maka menjadi haknya untuk minta dipisah dan suaminya pun wajib menerimanya.

Pernah Tsabit bin Qais bin Syammas kawin dengan Jamilah binti Abi Salam, kemudian isterinya pergi meninggalkannya dan minta dipisah. Rasulullah Saw. bertanya kepadanya: "Apakah anda bersedia mengembalikan mas kawinnya?"

Maka jawab isteri itu: "Ya!"

Maka keduanya pun diceraikan **(Asadul Ghabah jilid VII hal. 51).**

Bukankah hal itu merupakan pemeliharaan sempurna terhadap perasaan wanita?

Apakah Islam membiarkannya hidup tidak berbahagia dengan laki-laki yang tidak dicintainya?

Apakah model ini yang anda namakan kehidupan harem, dalam upaya anda memburuk-burukkan wajah Is-

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beliau mengucapkan salam, sama seperti kalau melewati sekelompok pria.

Asma binti Yazid berkata: "Pernah Rasulullah Saw. lewat di depan saya, pada waktu itu saya bersama sekelompok wanita, lalu beliau mengucapkan salam kepada kami dan kami pun menyampaikan salamnya itu."

Kalau seandainya suara mereka itu aurat, tentulah Rasulullah akan melarang untuk menjawabnya. Inilah fakta model kehidupan wanita muslimah di dalam masyarakat Islam. Apakah musuh-musuh Islam itu mempunyai bukti yang kuat dan benar, yang dapat menyangkal hakekat hidup tersebut?

Islam sebagai agama Allah semesta alam, sudah tentu melihat watak dan tabiat wanita sesuai dengan susunan biologisnya. Islam mengetahui benar bahwa ia tidak mungkin bisa dipersamakan dan diberi tugas seperti yang diberikan kepada orang laki-laki. Sebaliknya dalam kedalaman perasaannya, dalam pengaturan rumah tangga, dalam pemeliharaan anak-anak dan memberikan kasih sayang yang maksimal kepada anak-anaknya, wanitalah yang berada di garis depan, dan sesuatu yang tidak mungkin apabila tugas-tugas tersebut dibebankan kepada laki-laki. Demikianlah agama ini memutuskan

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danya dan menangis, seraya kata mereka memohon: "Ya Rabb kami! Kasihanilah bapak kami, ia mengurus kami di dunia dengan baik sekali, maka Allah merahmati ayah itu berkat permohonan puteri-puterinya itu".
(Al-Qurthubi hal. 4033, cetakan Darus Sya'ab).

Suatu ujian Rabbani lainnya yang tidak dimiliki oleh anak laki-laki.

Penghargaan

Islam juga telah mengukuhkan beberapa keistimewaan penting wanita yang tidak dimiliki oleh banyak pria. Para Ulama Islam berpendapat bahwa Al-Qur'an telah mengukuhkan ketajaman firasat wanita. Hal ini terutama ditafsirkan dari kisah puteri Sayidina Syuaib mengenai Sayidina Musa As.

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

"Berkata salah seorang anaknya: "Hai, Bapakkul Ambillah ia (Musa) menjadi pekerja (menggembalakan ternak), karena yang sebaik-baik pekerja adalah yang kuat lagi jujur". (28:26)

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Dengan demikian bayi yang hilang itu dikembalikan kepada ibunya dengan cerdik, sesuai dengan janji Allah Swt.

Al-Qur'an juga mengukuhkan kejauhan pandangan, kecerdikan dalam mengatur pemerintahan, dan kemampuan memahami semangat permusyawaratan, terutama dalam moment-moment yang sangat menentukan, katanya:

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ

"Hai para hulubalang, bagaimana pendapat kalian tentang masalah ini? Aku tidak akan memutuskan sesuatu urusan, sebelum kamu hadir untuk memberikan pemikiran. (An-Naml: 32)

Para hulubalang itu tahu bahwa persoalan negara perlu penanganan yang cepat dan tepat, dan mereka memandang ratu mereka cukup sehat dan cakap untuk diserahi kepercayaan itu, maka diserahkannyalah sepenuhnya masalah itu kepada baginda. Baginda ratu dengan cerdik dan berpandangan jauh berkata:

وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ

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Pada saat pemerintahan di Timur maupun di Barat tidak mempersamakan kedudukan pria dan wanita dalam berbagai masalah, Islam telah mempersamakannya sampai kepada masalah darah sekali pun.

"Dan kami telah tetapkan di dalamnya bahwasanya jiwa (dibalas) dengan jiwa" (55:45), yakni kalau ada seorang pria membunuh seorang wanita, maka ia pun juga harus dibunuh.

Malah para mufasirin berpendapat sebaiknya orang lebih mengutamakan meminta anak perempuan, berdasarkan firman Allah Ta'ala yang mendahulukan anak perempuan dari anak laki-laki.

يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ

"Dia memberikan anak-anak perempuan kepada siapa yang dikehendaki, dan memberikan anak laki-laki kepada siapa yang dikehendaki", (Asy-Syura: 49).

Allah Mengabulkan Permintaannya

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إِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ
وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ
وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ
وَالصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ
وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً
وَّاَجْرًا عَظِيْمًا

"Sesungguhnya laki-laki dan perempuan yang muslim, laki-laki dan perempuan yang tetap dalam ketaatannya, laki-laki dan perempuan yang jujur, laki-laki dan perempuan yang khusyu', laki-laki dan perempuan yang bersedekah, laki-laki dan perempuan yang berpuasa, laki-laki dan perempuan yang memelihara kehormatannya, serta laki-laki dan perempuan yang banyak menyebut nama Allah, Allah telah menyediakan untuk mereka ampunan dan pahala yang besar". (33:35).

Akhirnya

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dari seluruh penjuru untuk memperebutkan dan merobek-robek mereka, menciptakan keraguan pada mereka akan ajaran agama yang paling agung dan mulia, suatu peraturan dan tata susila yang paling menjamin keamanan umat manusia, kestabilan hidup, kemuliaan lahir batin dan keagungan dunia serta akherat bagi mereka.

Wahai wanita muslimah, apakah anda seorang nyonya maupun remaja muda belia, sebelum anda membaca tulisan siapa pun tentang wanita dalam masyarakat Islam, kembalilah terlebih dahulu kepada dasar ajaran agamamu dalam bidang tersebut. Anda akan melihat bahwa kedudukan anda dalam masyarakat Islam tidak bisa dikalahkan atau disaingi oleh wanita lain yang menganut agama, filsafat, dan aliran lain, dan bahwa hak-hak anda dalam agama anda tidak bisa dilampaui oleh hak orang yang menganut agama dan filsafat lain. Sekali lagi kenalilah agama anda . . . , percayalah kepadanya, timbalah dari sumbernya yang murni, Insya Allah anda akan hidup bahagia dari dunia hingga akherat kelak. (1).

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2 1100 HADITS TERPILIH – *Dr. Muhammad Faiz Al-Math, Cet. 7*
3 150 KUNCI SURGA DARI QUR'AN & SUNNAH – *Thoha 'Abdullah Al 'Alif*
4 22 MASALAH AGAMA – *H.A. Aziz Salim Basyarahil, Cet. 3*
5 30 TANDA-TANDA ORANG MUNAFIQ – *'Ausil Abdullah Al-Qarni, Cet. 2*
6 39 MASALAH AGAMA – *A. Aziz Salim Basyarahil, Cet. 6.*
7 44 PERSOALAN PENTING TENTANG ISLAM – *Syekh Muhammad Al Ghazali, Cet. 3.*
8 50 NASEHAT UNTUK MUSLIMAT – *Abdul Aziz Bin Abdullah Al Mughil, Cet. 4.*
9 500 NASIHAT DAN BIMBINGAN ISLAMI – *Abdul Aziz Salim Basyarahil, Cet. 2.*
10 ADAB DALAM AGAMA – *Al Ghazali, Cet. 5.*
11 AGENDA PERMASALAHAN UMAT – *Dr. Yusuf Qardhawi, Cet. 2*
12 AKIBAT BERBUAT MAKSIAT – *Al Hafizh Ibnul Qayyim Al Jauziah*
13 AL MASIH DALAM AL QUR'AN – *Ahmed Deedat.*
14 AL QUR'AN BERCERITA SOAL WANITA – *Jabir Abdeyaal, Cet. 11.*
15 AL QUR'AN MENYURUH KITA SABAR – *Dr. Yusuf Qardhawi, Cet. 10.*
16 AL QUR'AN SUMBER SEGALA DISIPLIN ILMU – *Drs. Ihsan Kencana Syafie, Cet. 5.*
17 AL QUR'AN YANG AJAIB – *Al Razi, Cet. 4.*
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19 ANAKKU, ITU NASIBMU – *Muhammad Ghazali Bagdadi, Cet. 4*
20 ANDA BERTANYA ISLAM MENJAWAB – *Prof. Dr. M. Sya'rawi, (Jilid I Cet. 12*
21 ANDA BERTANYA ISLAM MENJAWAB – *Prof. Dr. M. Sya'rawi, (Jilid III) Cet. 11.*
22 ANDA BERTANYA ISLAM MENJAWAB – *Prof. Dr. M. Sya'rawi, (Jilid III) Cet. 11.*
23 ANDA BERTANYA ISLAM MENJAWAB – *Prof. Dr. M. Sya'rawi, (Jilid IV) Cet. 5.*
24 ANDA BERTANYA ISLAM MENJAWAB LUX – *Prof. Dr. M. Sya'rawi, (Gabungan Jilid I s/d VI) Cet. 7.*
25 ANDA BERTANYA ISLAM MENJAWAB – *Prof. Dr. M. Sya'rawi, (Jilid V) Cet. 6.*
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98. ISLAM BANGKITLAH *Abdurrahman Alhaghdadi. Cet. 4.*
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100 ISLAM DAN DUNIA KONTEMPORER *Anwar Jundi.*
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103 ISLAM DI TENGAH PERSENGKONGKOLAN MUSUH ABAD-20 - *Fathi Yakan. Cet. 6.*
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106 ISLAM MASA KINI *Abul A'la Almaududi. Cet. 5.*
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115 KARAKTER MUSLIM – *Dr. Umar Sulaiman Al Asyqar. Cet. 2.*
116 KAUM SALAF DAN EMPAT IMAM – *Abdur Rahman Abdul Khaliq. Cet. 4.*
117 KAWIN DAN CERAI MENURUT ISLAM *Abul A'la Maududi. Cet. 5.*
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168 MUSLIMAH HARAPAN DAN TANTANGAN - *Ali Mustafa Ali*
169 MUSLIMAH MEMILIH ILMU - *Abubakar Al Jazairi*
170 NABI SUAMI TELADAN – *Nasy'at Al-Masri, Cet. 8.*
171 NAMA-NAMA ISLAMI INDAH & MUDAH - *Abdulaziz Sahar Basyarahil, Cet. 5.*
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173 NASIHAT UNTUK PARA WANITA - *Dr. Najwa Kaldz, Cet. 12*
174 NASIHAT UNTUK YANG AKAN MATI - *Ali Hadan Abdul Hamid, Cet. 6.*
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178 PEMUDA dan CANDA – *'Aadil Bin Muhammad Al 'Abdul 'Aali, Cet. 2*
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180 PENDIDIKAN ISLAM DI RUMAH, SEKOLAH, DAN MASYARAKAT – *Abdurrahmân An-Nahlawi.*
181 PENGANTAR KOMPILASI HUKUM ISLAM DALAM TATA HUKUM INDONESIA – *Dr. Abdul Gani Abdullah, SH*
182 PERADABAN ISLAM DULU, KINI, dan ESOK - *Dr. Mustafa as Siba'i, Cet. 2.*
183 PERANG AFGHANISTAN - *Dr. Abdullah Azzam, Cet. 11*
184 PERANG DAN DAMAI DIMASA PEMERINTAHAN RASULULLAH - *DR. Abdul Aziz Ghanim, Cet. 2.*
185 PERANG JIHAD DIJAMAN MODERN – *DR. Abdullah Azzam, Cet. 2.*
186 PERGILAH KE JALAN ISLAM - *Dr. Musa Adham Jamor, Cet. 5.*
187 PERINTAH NAHI MUNKAR BAGAIMANA MELAKSANAKANNYA - *Abdul Hamid Al Bilali*
188 PERJALANAN AKTIVIS GERAKAN ISLAM - *Fathi Yakan, Cet. 4.*
189 PERJALANAN MENUJU ISLAM - *Karima Omar Kamoureh, Cet. 5.*
190 PERJUANGAN WANITA MUWAHID MUSLIMIN – *Zainab Al Ghazali Al Jabili, Cet. 10.*
191 PERKAWINAN MASALAH ORANG MUDA, ORANG TUA dan NEGARA - *Dr. Abdullah Nasikh 'Ulwan, Cet. 5.*
192 PERSOALAN UMAT ISLAM SEKARANG - *Yahya S. Basalamah, Cet. 3.*
193 PESAN UNTUK MUSLIMAH – *Muh. Ahmad Mukbir Al Qahtany Wahbi Sulaiman Ghawiji, Muh. Bin Luthif Ash Shobbag, Cet. 5.*
194 PESAN UNTUK PEMUDA ISLAM – *Abdullah Nashih Ulwan, Cet. 6.*
195 PETUNJUK JALAN HIDUP WANITA ISLAMI – *Pusat Studi dan Penelitian Islam Mesir, Cet. 9.*
196 POKOK-POKOK AJARAN ORDE - *Abul Hasan Al-Asy'ari*
197 POLITIK ALTERNATIF SUATU PERSPEKTIF ISLAM – *Abul A'la Almaududi, Cet. 3.*
198 PRINSIP-PRINSIP AQIDAH AHLUSSUNNAH WAL JAMA'AH – *Dr. Nashir Ibn Abdul Karim Al 'Aql, Cet. 5.*
199 PUTRIKU BAGAIMANA KEPRIBADIANMU - *Ali Munawar Ali*
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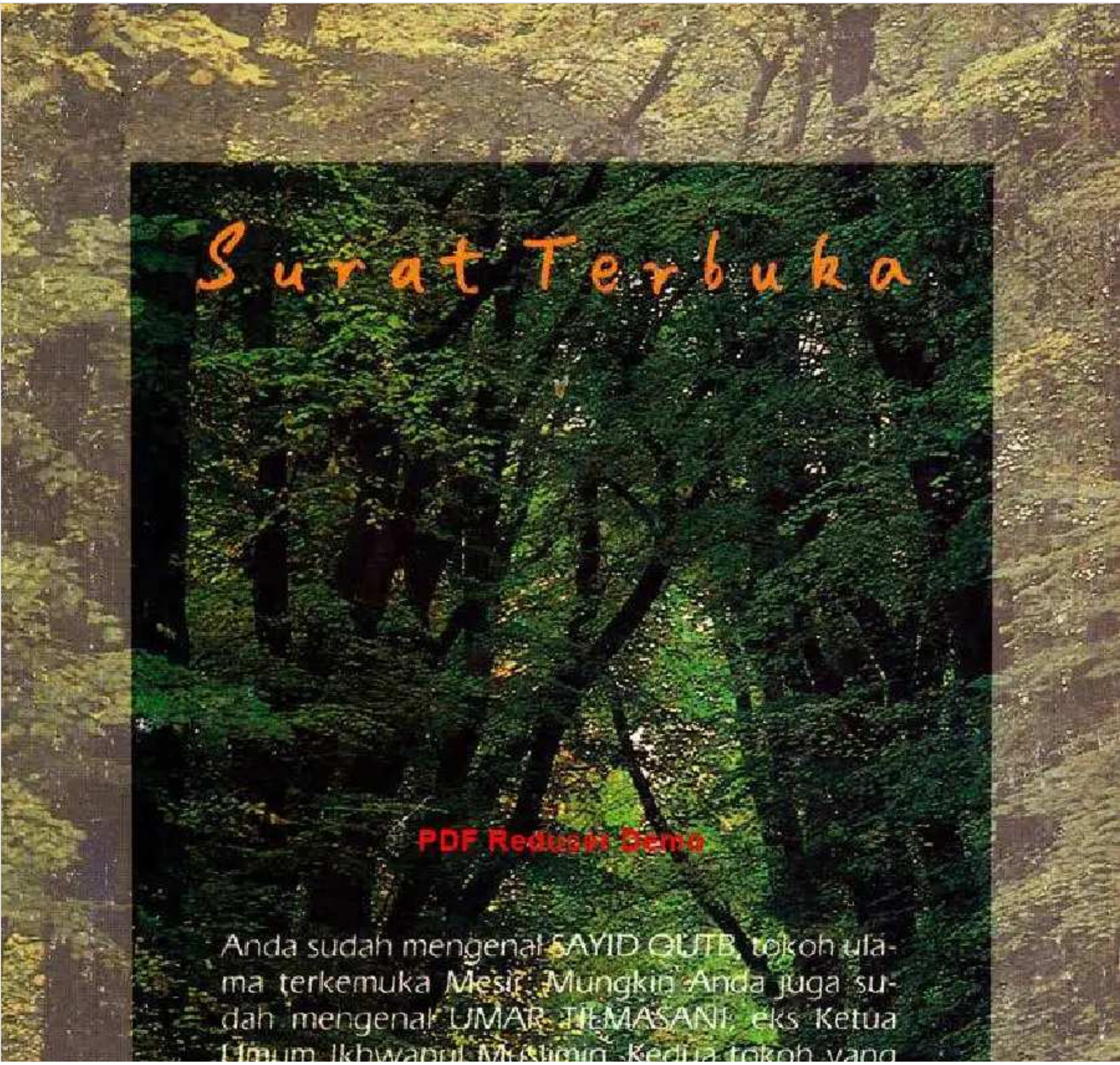

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